

Lent 2008

“We Implore You on Behalf of Christ, Be Reconciled to God”

A Communal Penance Liturgy

following the pattern of the *Rite of Penance*,
Chapter II: Rite of Reconciliation of Several Penitents
with Individual Confession and Absolution

based on

Bishop George J. Lucas,

Diocese of Springfield in Illinois

PASTORAL LETTER ON RECONCILIATION

We Implore You on Behalf of Christ, Be Reconciled to God

10 February 2008

Presider and Minister Book



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COMMUNAL PENANCE LITURGY

- Themes in the Pastoral Letter on Reconciliation by Bishop George J. Lucas issued at the beginning of Lent 2008 is the basis for this liturgy. It follows the pattern in the *Rite of Penance*, Chapter II: Rite of Reconciliation of Several Penitents with Individual Confession and Absolution.
- Note: This communal celebration is liturgy in the fullest sense. Care should be taken that the assembly remains throughout the time of individual confession until the end of the concluding rite.
- A full complement of ministers is assigned to exercise appropriate liturgical ministry.

INTRODUCTORY RITES

SONG

- A suitable song begins the liturgy and ministers enter in the usual way. Some examples are:
 - **There's a Wideness in God's Mercy** – Frederick W. Faber / IN BABILONE, *RitualSong*, no. 742 and *Breaking Bread/Music Issue* 2008, no. 416 (acc., 524; CPC2, 445).
 - **O Christ the Great Foundation** – Timothy T'ingfang Lew / AURELIA, *RitualSong*, no. 782.
 - **All Are Welcome** – Marty Haugen / TWO OAKS, *RitualSong*, no. 846 and *Breaking Bread/Music Issue* 2008, no. 402 (acc., 12; CPC2, 462).
 - **Amazing Grace** – John Newton / NEW BRITAIN, *RitualSong*, no. 737 and *Breaking Bread/Music Issue* 2008, no. 436 (acc., 32; CPC2, 423).
 - **Father, Lord of All Creation** – Stewart Cross / GENEVA, *RitualSong*, no. 839.
 - **My Shepherd Will Supply My Need** – Isaac Watts / RESIGNATION, *RitualSong*, no. 761.
 - **Healer of Our Every Ill** – Marty Haugen, *RitualSong*, no. 958.
 - **Remember Your Love** – Mike Balhoff / Darryl Ducote, *RitualSong*, no. 550 and *Breaking Bread/Music Issue* 2008, no. 667 (acc., 417; CPC2, 337).
 - **How Can I Keep From Singing** – Robert Lowry / HOW CAN I KEEP FROM SINGING, *RitualSong*, no. 733 and *Breaking Bread/Music Issue* 2008, no. 440 (acc., 216; CPC2, 431).

SIGN OF THE CROSS

- The server or bookbearer holds the book.
- The sign of the cross is made in the usual way.

**In the name of the Father, and of the Son,
and of the Holy Spirit.**

Amen.

GREETING

- The presiding minister greets the assembly in these or similar words.

a) **Saint Paul implores us:
on behalf of Christ, be reconciled to God.
The grace and peace of God our Father
and the Lord Jesus Christ be with you.**

And also with you.

Roman Missal, adapted.

b) **Grace, mercy, and peace
of God the Father
and Christ Jesus our Savior be with you.**

And also with you.

Rite of Penance, no. 49, adapted.

c) **Grace and peace of God the Father
and of Jesus Christ
who loved us and who washed away our sins in his blood
be with you.**

And also with you.

Rite of Penance, no. 49, adapted.

d) **Grace, mercy, and peace
of God the Father and Jesus Christ his Son be with you.**

And also with you.

Rite of Penance, no. 94, adapted.

e) **Grace and peace of God our Father
and of the Lord Jesus Christ
who laid down his life for our sins be with you.**

And also with you.

Rite of Penance, no. 96, adapted.

f) **Grace, mercy, and peace of God the Father
and Jesus Christ the dead and risen one be with you.**

And also with you.

INTRODUCTION TO THE CELEBRATION

- The presiding minister or another minister may briefly introduce the celebration *ad libitum* or in these or similar words.

Our bishop writes in his pastoral letter: “Reconciliation is only possible because of the love of God, revealed in Jesus Christ and given to each of us for the sake of all of us. We are never without the grace to find healing for our wounds and to extend forgiveness to those who have hurt us.”

We gather here in holy prayer and in Christ’s name to be reconciled.

OPENING PRAYER

- The presiding minister, with hands together, invites the assembly to pray.

Let us pray.

- Pause for silent prayer.
- Then with hands raised, the presiding minister sings or says:

- a) **Lord of infinite compassion and steadfast love,
your sons and daughters stand before you
in humility and trust.
Look with compassion on us
as we acknowledge our sinfulness.
Stretch out your hand
to save us and raise us up.
Do not allow the power of darkness
to triumph over us,
but keep us free from sin
as members of Christ's body,
and sheep of your own flock.**

- Hands are joined for the doxology.

**We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

Amen.

b) Lord our God,
you are patient with sinners
and accept our desire to make amends.
We acknowledge our sins
and are resolved to change our lives.
Help us to celebrate this sacrament of your mercy
so that we may reform our lives
and receive from you the gift of everlasting joy.

- Hands are joined for the doxology.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Amen.

Rite of Penance, no. 98.

c) Father of mercies,
and God of all consolation,
you do not wish the sinner to die
but to be converted and live.
Come to the aid of your people,
that they may turn from their sins
and live for you alone.
May we be attentive to your word,
confess our sins, receive your forgiveness,
and be always grateful for your loving kindness.
Help us to live the truth in love
and grow into the fullness of Christ, your Son,

- Hands are joined for the doxology.

who lives and reigns for ever and ever.

Amen.

Rite of Penance, no. 100.

- d) **God our Father,
your Word, Jesus Christ, spoke peace to a sinful world
and brought mankind the gift of reconciliation
by the suffering and death he endured.**

**Teach us, the people who bear his name,
to follow the example he gave us:
may our faith, hope, and charity
turn hatred to love, conflict to peace, death to eternal life.**

- Hands are joined for the doxology.

**We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

Amen.

Roman Missal, Fourth Sunday of Lent.

- e) **Father in heaven, Creator of all,
look down upon your people in their moments of need,
for you alone are the source of our peace.
Bring us to the dignity which distinguishes the poor in spirit
and show us how great is the call to serve,
that we may share in the peace of Christ
who offered his life in the service of all.**

- Hands are joined for the doxology.

**We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.**

Amen.

Roman Missal, Twenty-Fourth Sunday in Ordinary Time.

CELEBRATION OF THE WORD OF GOD

- [RP, no. 51] The celebration of the word follows. If there are several readings a psalm or other appropriate song or even a period of silence should intervene between them, so that everyone may understand the word of God more deeply and give it his heartfelt assent....
- The readings are chosen in light of the pastoral needs of those who gather. The following pattern is drawn from the list of Scripture for Reconciliation given at the end of the Pastoral Letter on Reconciliation by Bishop Lucas.

SILENCE

- After all sit, the presiding minister may briefly introduce the word of God.
- Some silence may precede the first reading.

FIRST READING

- The first reading is suggested by **Leviticus 19:15-18**. If this exact shorter text is preferred, a Bible is prepared in the ambo. The reader makes the introduction in the usual way: “A reading from the Book of Leviticus.”
- The *Lectionary for Mass* provides a longer text in **Leviticus 19:1-2, 11-18** at **LM, no. 224** [Volume III, Weekdays, Year II]; Monday of the First Week of Lent.
 - Judge your fellow man justly.
 - Juzga a tu prójimo con justicia.
- The first reader proclaims the reading from the ambo in the usual way.
- If the *Lectionary for Mass* is used, it is removed from the ambo at the end of the reading so that a different volume may be used for the second reading and the gospel.

RESPONSORIAL PSALM

- The responsorial psalm is drawn from Psalm 103. The *Lectionary for Mass* makes extensive use of the psalm. A partial list follows:
 - **Psalm 103:1-2, 3-4, 8, 10, 12-13 – LM, no. 175.20; Common Texts for Sung Responsorial Psalms.**
 - **R.** (8a) The Lord is kind and merciful.
 - (102) 103. **R.** El Señor es compasivo y misericordioso.
 - **Psalm 103:1-2, 3-4, 6-7, 8, 11 – LM, no. 30; Third Sunday of Lent, Year C.**
 - **R.** (8a) The Lord is kind and merciful.
 - (102) 103. **R.** El Señor es compasivo y misericordioso.
 - **Psalm 103:1-2, 3-4, 6, 8 and 10 – LM, no. 170; The Solemnity of the Most Sacred Heart of Jesus, Year A – LM, no. 997.6; Votive Masses, The Most Sacred Heart of Jesus.**
 - **R.** (cf. 17) The Lord’s kindness is everlasting to those who fear him.
 - (102) 103. **R.** El Señor es compasivo y misericordioso.
 - O BIEN (102) 103. **R.** La misericordia del Señor dura por siempre.
 - **Psalm 103:1-2, 3-4, 8-9, 11-12 – LM, no. 950.2; Masses for Various Needs and Occasions, IV, For Various Needs, 27, For the Remission of Sins.**
 - **R.** (10a) Lord, do not deal with us as our sins deserve.
 - (102) 103. **R.** El Señor no no trata según nuestros pecados.
 - OR **R.** (8a) The Lord is kind and merciful.
 - O BIEN (102) 103. **R.** El Señor es compasivo y bondadoso.
 - **Psalm 103:1-2, 8 and 10, 11-12, 13 and 14 – LM, no. 749; Ritual Masses, I, For the Conferral of Christian Initiation, Presentation of the Lord’s Prayer.**
 - **R.** (13) As a father is kind to his children, so kind is the Lord to those who fear him.
 - (102) 103. **R.** Como un padre amoroso con su hijo, así es tierno el Señor con quien lo ama.

- Some musical settings of Psalm 103 as a responsorial psalm are:
 - **The Lord Is Kind and Merciful** – Jeanne Cotter, GIA, *RitualSong*, no. 140 and *Gather Comprehensive*, no. 99 and *Gather Comprehensive 2*, no. 58.
 - **The Lord Is Kind and Merciful** or **The Lord’s Kindness Is Everlasting** – The Grail / Joseph Gelineau SJ, GIA, *RitualSong*, no. 141.
 - **The Lord Is Kind and Merciful** – Marty Haugen, GIA, *RitualSong*, no. 143 and *Gather Comprehensive*, no. 100 and *Gather Comprehensive 2*, no. 59.
 - **El Señor Es Compasivo / The Lord Is Kind and Merciful** – Comisión Episcopal Española de Liturgia / Jaime Cortez, OCP, *Journeysongs 2*, no. 82.
 - **The Lord Is Kind and Merciful** – Robert J. Dufford SJ, OCP, *Breaking Bread/Music Issue 2008*, no. 803 (acc., 675; CPC2, 72) and *Journeysongs 2*, no. 84.
 - **The Lord Is Kind and Merciful** – The Grail / Christopher Willcock SJ, WLP/OCP, *Breaking Bread/Music Issue 2008*, no. 804 (acc., 676; CPC2, 73) and *Journeysongs 2*, no. 83.
 - **The Lord Is Kind and Merciful** – Rick Modlin, OCP, *Spirit and Song*, no. 77.
 - **The Lord Is Kind and Merciful** – Tom Booth, OCP, *Spirit and Song 2*, no. 274.
 - **The Lord Is Compassion** – The Grail / Steven C. Warner, WLP, *We Celebrate*, no. 427.
 - **The Lord Is Rich in Kindness / El Señor Es Compasivo** – Peter Kolar, WLP/WLP, *We Celebrate*, no. 428.
- The psalm is sung from the ambo by a psalmist or cantor in the usual way.

SECOND READING

- The second reading is suggested by **2 Corinthians 5:16-21**. If this exact longer reading is preferred, the same Bible as before is prepared in the ambo. The second reader makes the introduction in the usual way: “A reading for the second Letter of Saint Paul to the Corinthians.”
- The *Lectionary for Mass* provides a slightly shorter text in **2 Corinthians 5:17-21** at **LM, no. 33** [Volume I, Sundays]; Fourth Sunday of Lent, Year C.
 - God reconciled us to himself through Christ.
 - Dios nos reconcilió consigo por medio de Cristo.
- If the lectionary is used, the second reader brings the proper volume to the ambo and proclaims the reading in the usual way.
- If the *Book of the Gospels* is not used, this volume remains in the ambo for use by the gospel reader. If the *Book of the Gospels* is used, the reader removes the lectionary or Bible at the end of the reading.

SILENCE

GOSPEL ACCLAMATION

- The deacon asks for the blessing in the usual way. In his absence, a priest who is not the presiding minister, bows before the altar in the usual way.
- The gospel reader may either carry the *Book of the Gospels* in the usual way or use the *Lectionary for Mass* [Volume I, Sundays] used for the second reading and already in the ambo
- A suitable acclamation for Lent is sung. The Alleluia is sung outside Lent. If not sung, the acclamation is omitted.

GOSPEL

- The gospel is suggested by **Luke 15:11-32**. If this exact shorter text is preferred, the same Bible as before is prepared in the ambo. It is not carried in procession.
- The *Lectionary for Mass* provides two longer versions. One is **Luke 15:1-32** at **LM, no. 132** [*Book of the Gospels* or Volume I, Sundays]; Twenty-Fourth Sunday in Ordinary Time, Year C.
 - There will be great joy in heaven over one sinner who repents.
 - Habrá alegría en el cielo por un solo pecador que se arrepiente.
- The other version is **Luke 15:1-3, 11-32** at **LM, no. 33** [*Book of the Gospels* or Volume I, Sundays]; Fourth Sunday of Lent, Year C.
 - Your brother was dead and has come to life again.
 - Tu hermano estaba muerto y ha vuelto a la vida.

HOMILY

- An ordinary minister preaches on the texts and the sacrament of penance in the usual way. The pastoral letter by Bishop Lucas provides some helpful comments, particularly in the introduction and in the conclusion.

SILENCE

EXAMINATION OF CONSCIENCE

- [RP, no. 53] A period of time may be spent in making an examination of conscience and in arousing true sorrow for sins. The priest, deacon, or another minister may help the faithful by brief statements or a kind of litany, taking into consideration their circumstances, age, etc.
- It is read, for example, at the music lectern and not at the ambo.
- If this examine is not read aloud, it may be printed in the assembly worship aid so that the faithful may review it in silence.
- This example is abbreviated from the *Rite of Penance*, Appendix III, Form of Examination of Conscience.

Let us examine our lives in the light of God's holy word.

The Lord says:

“You shall love the Lord your God with your whole heart.”

1. Is my heart set on God?
2. Is my faith in God firm and secure?
3. Do I pray morning and evening and through the day?
4. Do I love and reverence God's name and show respect for the Virgin Mary and the saints?
5. Do I keep Sunday and days of obligation holy?
6. Are there false gods that I worship by giving them greater attention and trust than I give God?

The Lord says:

“Love one another as I have loved you.”

7. Have I a genuine love for my neighbors?
8. Have I contributed to the well-being and happiness of the family by patience and genuine love?
9. Have I shared my possessions with those in need?
10. Does my life reflect the mission of the Church, living the Gospel, and working for peace and justice?

11. Am I concerned for the good and prosperity of the human community in which I live?
12. Am I just, hard-working, and honest in my work or profession?
13. Do I obey legitimate authority and give it due respect?
14. Do I use my authority for the good of others?
15. Am I truthful and fair?
16. Have I done violence to others life or limb, reputation, honor, or material possessions?
17. Have I stolen or damaged the property of others?
18. Have I been ready to make peace with those who injure me?

Christ the Lord says:

“Be perfect as your Father is perfect”

19. Where is my life really leading me?
20. What use have I made of time, of health and strength, of the gifts God has given me?
21. Have I been patient in accepting the sorrows and disappointments of life?
22. Have I kept my senses and my whole body pure as a temple of the Holy Spirit and a child of God?
23. Have I gone against my conscience out of fear or hypocrisy?
24. Have I always tried to act in the true freedom of the children of God according to the law of the Spirit?

RITE OF RECONCILIATION

GENERAL CONFESSION OF SINS

- The server or bookbearer holds the book.
- [RP, 54] The deacon or another minister invites all to kneel or bow, and to join in saying a general formula for confession (for example, *I confess to almighty God*). Then they stand and say a litany or sing an appropriate song. The Lord's Prayer is always added at the end.
- The presiding minister makes an invitation, after the pattern of the penitential rite at Mass, in these or similar words.

a) **Coming together as God's family
with confidence let us ask the Father's forgiveness,
for he is full of mercy and compassion.**

Roman Missal.

b) **My sisters and brothers,
let us confess our sins and pray for each other,
that we may be healed.**

Rite of Penance, no. 54, adapted.

- A pause for silent reflection follows.

- After the pause, all pray:

**I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault**

- All strike their breast at the following:

**in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

- The presiding minister, with hands together, continues alone:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

Amen.

LITANY OR SONG

- If all knelt or bowed during the general confession of sins, they now stand.
- An acclamation or brief ostinato or the refrain from a longer song may be sung. Some examples are:
 - Reprise the **responsorial psalm antiphon**.
 - Reprise the **gospel acclamation**.
 - **Memorial acclamation** from a setting of the Eucharistic Prayer, especially **Christ had died**.
 - **Attende Domine / Hear Us, Almighty God** – Latin / Mode V, *RitualSong*, no. 552 and *Breaking Bread/Music Issue 2008*, no. 114 (acc., 48).
 - **Grant to Us, O Lord** – Lucien Deiss CSSp, *RitualSong*, no. 558.
 - **Jesus Christ, Yesterday, Today and for Ever** – Suzanne Toolan SM, *RitualSong*, no. 679
 - **Parce Domine** – *RitualSong*, no. 549 and *Breaking Bread/Music Issue 2008*, no. 125 (acc., 396; CPC2, 250).
 - **Seek the Lord** – Roc O’Connor SJ, *RitualSong*, no. 540 and *Breaking Bread/Music Issue 2008*, no. 666 (acc., 435; OPC2, 258).
 - **This Is the Time** – James J. Chepponis, *RitualSong*, no. 556.
- If a litany is preferred, two examples are given at *Rite of Penance*, no. 54. A litany may also be composed by selecting intercessions given at *Rite of Penance*, nos. 204-205.

LORD'S PRAYER

- The presiding minister, with hands together, invites the assembly to pray in these or similar words.

a) **Let us now pray to God our Father
in the words Christ gave us,
and ask him for forgiveness and protection from evil.**

Rite of Penance, no. 54.

b) **Taught by our Savior's command,
and formed by the word of God,
we dare to say:**

- Hands are raised. All sing or say the Lord's prayer.

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

- Hands are together for the doxology.

**For the kingdom, the power, and the glory are yours,
now and for ever.**

INDIVIDUAL CONFESSION AND ABSOLUTION

- The presiding minister invites the faithful to sacramental penance. If needed, the other priests may be introduced and their stations given. All are urged to stay and remain in prayer during the time for individual confession and remain for the brief Proclamation of Praise that concludes this liturgy.
- The elect and other catechumens who are present (they should be urged to do so) do not participate in individual confession. The baptized called candidates for reception into full communion are encouraged to participate in individual confession and absolution “according to his or her own conscience.” See *Rite of Christian Initiation of Adults*, no. 482 and National Statutes for the Catechumenate, no. 36.
- [RP, 55] Then the penitents go to the priests designated for individual confession, and confess their sins. Each one receives and accepts a fitting act of satisfaction and is absolved. After hearing the confession and offering suitable counsel, the priest extends his hands over the penitent’s head (or at least extends his right hand) and gives him absolution. Everything else which is customary in individual confession is omitted.

**God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, ✠
and of the Holy Spirit.**

Amen.

COMMUNAL PRAYER DURING INDIVIDUAL CONFESSION

- During the time for individual confession with absolution, the assembly stays in prayer with a blend of silence, song and psalm singing, litanies (for example, the Litany of the Saints), and instrumental music.
- Note: the assembly does not disperse until the end of the Concluding Rite.

PROCLAMATION OF PRAISE

PROCLAMATION OF PRAISE FOR GOD’S MERCY

- [RP, no. 56] When the individual confessions have been completed, the other priests stand near the one who is presiding over the celebration. The latter invites all present to offer thanks and encourages them to do good works which will proclaim the grace of repentance in the life of the entire community and each of its members....

SONG

- [RP, no. 56] ...It is fitting for all to sing a psalm or hymn or to say a litany in acknowledgment of God’s power and mercy, for example, the canticle of Mary (Luke 1:46-55), or Psalm 136:1-9, 13-14, 16, 25-26. Or on of the following: (see RP, no. 206 for fourteen suggestions from Scripture). Other songs are:
 - **God, We Praise You** – Christopher Idle / NETTLETON, *RitualSong*, no 676.
 - **Holy God, We Praise Thy Name** Ignaz Franz / GROSSER GOTT, *RitualSong*, no. 657 and *Breaking Bread/Music Issue 2008*, no. 200 (acc., 208; CPC2, 355).
 - **Holy is Your Name (Magnificat)** – David Haas / WILD MOUNTAIN THYME, *Gather Comprehensive*, no. 147.
 - **Joyful, Joyful, We Adore You** – Henry van Dyke / HYMN TO JOY, *RitualSong*, no. 669 and *Breaking Bread/Music Issue 2008*, no. 556 (acc., 270; CPC2, 366).
 - **Laudate Dominum** – Psalm 117 / Jacques Berthier, *RitualSong*, no. 660.
 - **Laudate, Laudate Dominum** – Christopher Walker, *Breaking Bread/Music Issue 2008*, no. 573 (acc., 573).
 - **Lift Up Your Hearts** – Psalm 66, Roc O’Connor SJ, *RitualSong*, no. 691 and *Breaking Bread/Music Issue 2008*, no. 551 (acc., 287; CPC2, 373).
 - **Praise, My Soul, the King of Heaven** – Henry F. Lyte / LAUDA AMIMA, *RitualSong*, no. 684 and *Breaking Bread/Music Issue 2008*, no. 564 (acc., 403; CPC2, 397).
 - **The God of Abraham Praise** – ascr. to Daniel ben Judah Dayyan / LEONI, *RitualSong*, no. 685.
 - **You Are the Voice** – David Haas, *RitualSong*, no. 659.
- Another suitable song may be chosen.

CONCLUDING PRAYER OF THANKSGIVING

- The server or bookbearer holds the book.
- The presiding minister, with hands together, sings or says:

Let us pray.

- With the hands raised, the presiding minister continues:

- a) **All-holy Father,
you have shown us your mercy
and made us a new creation
in the likeness of your Son.
Make us living signs of your love
for the whole world to see.**

- Hands are joined for the doxology.

We ask this through Christ our Lord.

Amen.

Rite of Penance, no. 57.

- b) **God our Father,
you chose us to be your children,
to be holy in your sight
and happy in your presence.
Receive us as a loving Father
so that we may share the joy and love
of your holy Church.**

- Hands are joined for the doxology.

We ask this through Christ our Lord.

Amen.

Rite of Penance, Appendix II, no. 36.

c) **Lord God,
creator and ruler of your kingdom of light,
in your great love for this world
you gave up your only Son
for our salvation.
His cross has redeemed us
his death has given us life,
his resurrection has raised us to glory.
Through him we ask you
to be always present among your family.
Teach us to be reverent in the presence of your glory;
fill our hearts with faith,
our days with good works,
our lives with your love;
may your truth be on our lips
and your wisdom in all our actions,
that we may receive the gift of everlasting life.**

- Hands are joined for the doxology.

We ask this through Christ our Lord.

Amen.

Rite of Penance, no. 208.

d) **God and Father of us all,
you have forgiven our sins
and sent us your peace.
Help us forgive each other
and to work together to establish peace in the world.**

- Hands are joined for the doxology.

We ask this through Christ our Lord.

Amen.

Rite of Penance, no. 211.

CONCLUDING RITE

ANNOUNCEMENTS

- Any announcements are given now.

BLESSING

- The priest gives the blessing in the usual way.

The Lord be with you.

And also with you.

**May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.**

Amen.

- Other blessings are given in the *Rite of Penance*, nos. 58 and 212-214.

[SIGN OF PEACE]

- The presiding minister invites the assembly to give a sign of Christ's peace.
- The ministers leave. Instrumental music may be played or all leave in silence.

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Excerpts from the Spanish translation of the *Leccionario*.

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